## Śrīmad-Bhāgavatam

Canto Two

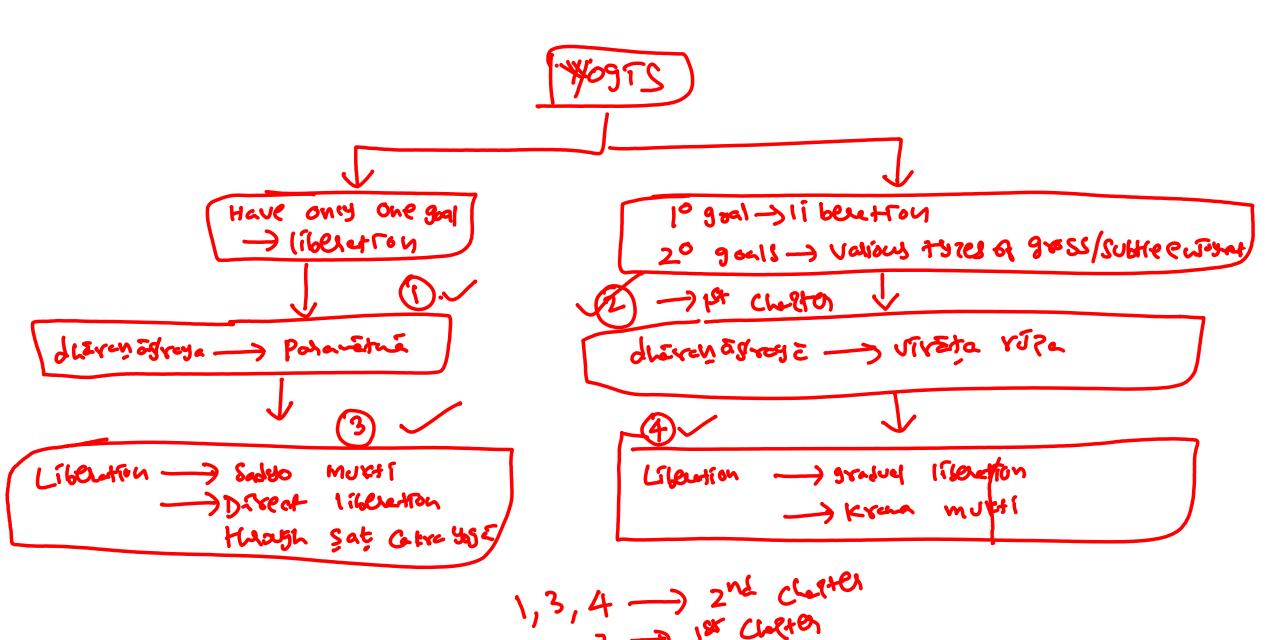
With the Sārārtha-darśinī commentary

by Śrīla Viśvanātha Cakravartī Ṭhākura

## Canto Two – Chapter Two

Meditating on the Purusa in the Heart

The Lord in the Heart



## Section – I

Sukadeva Goswami rejects Karma kanda and glorifies the path of Liberation (1-7) Powler's oceralle of success transition. Il petrolic

## || 2.2.1 ||

śrī-śuka uvāca
evam purā dhāraṇayātma-yonir
naṣṭām smṛtim pratyavarudhya tuṣṭāt
tathā sasarjedam amogha-dṛṣṭir
yathāpyayāt prāg vyavasāya-buddhih

Śukadeva said: Previously Brahmā (evam pura dhāraṇayā ātma-yonir), with fixed intelligence (vyavasāya-buddhiḥ) and pure vision (amogha-dṛṣṭir), after regaining his memory of creation (naṣṭāṃ smṛtim praty avarudhya) by satisfying the Lord (tuṣṭāt), created this universe (tathā sasarja idam) as it was previous to the destruction (yathā prāg āpyayāt).

In the second chapter, the spiritual body of the Lord, practice of dhāraṇā by the perfected yogī, the two paths for merging into the Lord for those who desire to give up their bodies, dhāraṇā on visible material objects which infer the presence of the Lord, and dhāraṇā on Bhagavān are described.

The intermediate results of yoga are here described.

Gaining (praty avaruddhya) his lost memory, by satisfying the Supreme Lord (tuṣṭāt), Brahmā again created the universe as it was before the destruction (apyayāt).

He had fixed (vyavasāya) intelligence, "I will create it by the inspiration of the Lord."

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This is the path of the Vedas (śabdasya hi brahmana esa pantha) in which the intelligence concentrates on various names (yad nāmabhir (hyāyati (hhīh)) which are useless (apa arthaih). A sleeping person (śayānah), desiring illusory happiness (māyāmaye vāsanayā), does not enjoy objects (na vindate arthān) as he wanders around in his dream (paribhramams tatra).

What should the dying person do?

In answer to this some sages want to say, "Do karma alone with sacrifices for going to Svarga. This is proved by the Vedas."

This verse answers them.

This is the path of the Vedas made up of sound, in which the intelligence of the sādhaka becomes engaged in names such as Svarga.

He thinks, "I will attain happiness in Svarga."

But it is useless (apārthaiḥ).

This is described.

With a desire for happiness, the person in a dream wandering around does not enjoy objects.

Though he attains those planets, he does not get excellent happiness since it is perishable.